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RELIGIOUS MISCELLANY.

For the Boston Recorder and Telegraph.
RIGHTS OF CHURCHES AND PARISHES.
NO. IV.

We now come to a very remarkable fable, p. 507, which is too long to quote or delineate. But the conclusion or moral is, p. 500, "That a person intending to give property to pious uses, and particularly for the support and maintenance of public worship, would denominate the donees, public church, meaning the whole society of worshipping Christians, and if his donation should be afterwards applied to the use of a few Christians, who had constituted themselves the church, his bounty would be perverted." In 1631, just after the arrival of our ancestors, there was a law made that none but church members should be admitted to the rights of freemen. This law then seems amounted only to this, that those who did not attend public worship should not be considered as freemen. Wicked "oppression!" Wonderful "bigotry!" The very same kind of oppression and bigotry which exist at the present day, for such are now fined, even if they are not disfranchised, as well as of vague and absurd conjectures. In 1660 the legislature enacted that church members are those "in full communion, which they declare to be the true intent of the ancient law." Anno 1631. The Judge and the ancient spirit of the Legislature must settle it between them.

Again, p. 504, "The only circumstance therefore which gives a church any legal character, is its connection with some regularly constituted society." But whence is this doctrine derived? From the law of 1734? In that law there is not the most distant allusion to such a specification. It extends to all—No; but from the law of 1800, which says, "That the respective churches connected and associated in public worship with the several towns, &c., and other bodies politic, being religious societies, shall at all times have, &c."—all their accustomed privileges and liberties, respecting divine worship, church order and discipline, not repugnant to the constitution." But does it say that other churches shall not have the privileges and liberties, which had been guaranteed to them by law, and which did not relate to "the support of public worship and the settlement of ministers?" It does not. Does it repeal the incorporation of church deacons in 1754? Nothing but the supposition of a legislative trick, can suggest the idea of the least shadow of such a repeal. The deacons of all churches described in the act, are then still so far incorporated. But even if he can make the law of 1800 appear in this respect ambiguous, by a rule from Blackstone it is rendered powerless, for "Verba foribus accipiuntur contra proferentem."

We now come to the subject of church identity, by far the most important of all. It is said in the same sentence with the last quotation, "and those who withdraw from the society, cease to be members of the particular church, and the remaining members continue to be the identical church." Now I would ask, for indeed I am ignorant, if a church member, becoming dissatisfied with the public instructions of the society to which he belonged, should transfer his connections to another society, and at the same time should continue his former connection with the church, and should with their consent even vote in that body, although he could not vote in the society with which it is united, is there any law, civil or ecclesiastical, that forbids it? If not, and if the majority should do so, where then would be the church identity? Again, p. 505, "That a church cannot subsist without some religious community to which it is attached, with the exceptions before stated." (exceptions where they did actually so subsist.) "is not a new theory. It has, we believe, been the understanding of the people of New-England from the foundation of the colonies. A few anomalous cases can have no bearing on the question. Here the judge seems to have fallen in love with prescription. And it is a negative prescription! As though, if a corporation had been accustomed to meet time out of mind in a particular building, it not only has a prescriptive right to meet in it, but is compelled to do so, or else it ceases to exist as a corporation. And if that building by some unlucky storm or fire should be destroyed, the corporation is de lege and de facto annihilated. But it is well known that the churches of Massachusetts have ever existed as distinct and independent bodies, except so far as they were united with other societies for particular purposes, which did not at all affect their independent existence. A doctrine contrary to this, necessarily implies, that as a body they were de jure in all respects under the control of the societies with which they were united. Certainly the churches and the people of New-England had no such understanding as this, till the judge suggested it, except so far as it was produced by the law of 1800. "When a corporation is erected," says Blackstone, "a name must be given to it, and by that name alone it must and be sued, and do all legal acts. Such a name is the very being of its constitution." Now it is well known that the relative names first, second &c. of churches, are not given according to their rank, but according to the successive times of their formation. The name, "first church" of a town, as far as mere words are concerned, may mean the people of a town, as a corporate body, or town premises. But the expression, first church in a town, which is, and which always has been frequently used, destroys the ambiguity, and fixes the name as having a reference to mere locality; for the expression, first church in the people of a town, would be an absurdity. So that while a church is within the limits of the town after which it is called, its name, and of course its rights, cannot be forfeited. If there is any other foundation for church identity, it is its covenant. The law may encourage, and even legalize churches with their own consent; but if it merely recognizes them at all, it must recognize them as formed by ecclesiastical regulations. It is true, that a church may be named without any reference to locality; after a society collected from different towns; and then it must live or perish with that society, unless its covenant can save it from annihilation. But obviously this circumstance can have no bearing at all on churches whose names, time out of mind, have depended on mere locality.

The judge plainly asserts the doctrine, that when the language is doubtful or defective, the known or probable will of the donor, ought to prevail. This is good law. "Verba intentione debent inservire;" and "qui haret in verbis haret in cortice." But in the application of this principle he has displayed a most wonderful ingenuity. He represents the original church of Ded-

ham, as contending, p. 500, that they might leave the town with their property. This would undoubtedly have violated the will of the donors, and they might have been compelled to return, or their property would have been forfeited. But the supposition is contrary to fact; for the church never did leave, and never intended to leave the town; and their house would have been open to all who were willing to enter it. In this way, according to the judge's own concessions, the will of the donors would have been fully accomplished. But did he say, that it was the probable will of those inflexible orthodox donors, that their donations should be wrested from the orthodox church, to which they had expressly given them, and should be held and controlled and managed by a society, to aid it in the propagation of what those donors considered "damnable heresy?" He did not, and dared not say so. No, the judge knew that they would sooner have seen their donations and all the rest of their property sunk to the bottom of the sea; and the suppression of this most material circumstance, on which the will of the donors ought to have been predicted, was in fact no better, than to strike the enacting clause from a statute.

On page 510 the opinion of Chief Justice Parsons is given in union with that of Chief Justice Parker, "that the town may without or against the consent of the church, elect a public teacher and contract to support him." But Judge Parsons, as all others merely human, was a fallible man. The constitution says that bodies politic or religious societies, shall at all times have the exclusive right to choose their own teachers. But it does not say in what manner they shall choose them. It is true, that at the present day, the people of the community, in all civil concerns, which come before them, have a free and equal vote. But it has not been always so even since the framing of the constitution. An amount of property was required to constitute a voter. But this method of choosing by a free and equal vote, has never been extended to the choosing of ministers, but for a very short season; either by prescription or by statute. The supposed extension rests only and entirely on a very distant and vague analogy. If the minister is chosen by the concurrent vote of the church and society, of which the church is a part, the society, bona fide has the exclusive choice of its minister.

This doctrine is as obviously correct, as that laws passed by the concurrent vote of the Senate, Representatives and Governor, are passed exclusively by the Legislature. I would not contend that this mode or any other is exclusively authorized by law; yet it is certain that it has custom for its support, while the other has nothing but analogy. It has been made sufficiently obvious too, that it cannot be repugnant to the constitution. It was in this latter point only that Judge Parsons appears to have been led into a mistake, by laying too much stress upon a distant analogy. LECIUS.

For the Recorder and Telegraph.

What relation to the church do the children of professing believers sustain?

Perhaps as great a diversity of opinion exists on this as on any question of equal importance connected with religion. Whilst some adopt the sentiment that every spiritual blessing is strictly personal, and therefore that the children of believers have, in no respect, privileges greater than those of unbelievers; others consider them as members of the church by their birth or baptism, and entitled of course to all the privileges of membership, as soon as they arrive at a certain age, and comply with certain requisitions; requisitions which by no means imply a change of heart. Others, again, consider them as proper subjects of baptism, on account of their parents' faith, yet not members of the church in any sense, nor sustaining any relation to it different from other children.

To these several hypotheses, there are strong objections. To the first, that it annuls numerous great and precious promises made in the scriptures to believers and their seed. To the second, that it makes credible piety no part of the qualification for all the privileges of the Christian church, and therefore, a society may be a true Christian church which has not among its members, a single real Christian. To the third, that it makes the baptism of the children of believers, a nullity, a duty without a privilege, a sign without any thing signified.

The following sentiments are submitted, which the writer will be happy to see corrected if they will not bear the test of reason and scripture; and hopes they may call forth the attention of some able writer, who will set this subject (which certainly is not an unimportant one) in a just light.

I shall not here enter into a discussion of the question "Are the children of professing believers proper subjects of baptism?" but shall take it for granted that the Christian church rests on the basis of the covenant made with Abraham, in which the Lord promises to be a God to him and to his seed after him in their generations. Gen. 17: 7—"that the great body of Christians in every age since the establishment of Christianity, have judged and acted correctly in giving up their offspring in the ordinance of baptism; that they are not by this ordinance, introduced into the church, but are proper subjects of the ordinance, because by their birth they are already members of the church as being included in the covenant."

The believing parent, by bringing his child to this ordinance in faith, humbly claims for him the fulfillment of the promises of grace. He yields him up to God and to the church. He publicly acknowledges his obligations as a parent, to train him up in the nurture and admonition of the Lord, to instruct him in the things of religion, lying down in the house and walking by the way, lying down and rising up. Deut. 6: 7.

I consider the child born of believing parents and thus dedicated, a member of the Christian church in a sense similar to that in which every infant is a subject of the same government under which his parent lives. To illustrate this idea, let the same child be considered as a member of civil society and of the Christian church. In the former capacity, he is under the protection of the government, subject to existing laws, and enjoys all the security they afford; in the latter, he is under the Christian watch of the church, and is accountable to them for his conduct. As a citizen, he is not entitled to the right of suffrage, or eligible to office; till he has arrived at a certain age, and has complied with certain conditions, as the acquiring of lands, or other property to a certain amount;—as a member of the church, he is not entitled to all its privileges, and particularly to communion in the Lord's supper, till capable of discerning the Lord's body, nor till he

has become, in the judgment of charity, truly pious. Although his citizenship was not of his own personal choice, but adheres to him by his birth; yet by nothing but crimes which endanger the state can he be deprived of a citizen's rights, and by no means but by banishment can he be released from obligation to obey the civil laws. So although he is a church member by birth, and not of his own personal choice; yet nothing can deprive him of his ecclesiastical standing, but such open immorality or heresy as the church cannot tolerate, nor can he be released from his subjection to the church but by ex-communication.

If the above representation of the standing of the children of professing believers is just, I conceive the following duties towards them in particular, are incumbent on the minister, elders, and members of the church:

1st. To instruct them faithfully in the doctrines & duties of Christianity as they are capable of understanding them.

2d. To inform them of their relation to the church and explain it—of their duty above others to become immediately pious—to show them that in addition to their obligations to God, they are under obligations to the church in which they have a standing, from which they cannot be released. Persuasion should be used with them, not only in childhood and youth, but till it is effectual or while they live; they should be pressed with affectionate, tender, and earnest entreaties, to embrace the offers of salvation made by the merciful Saviour, that they may receive all the benefits of the church to which they already belong.

3d. In cases of open immorality or heresy, the same measures ought to be taken with the children of the church as with those in full communion. If possible, let them be reclaimed—if they are incorrigible, let them be publicly cut off from membership. So long as their conduct is not openly immoral, nor their avowed sentiments subversive of Christianity, they should hold their standing; and the hope should still be cherished that through the blessing of God on the faithful labors of the church, and in answer to their prayers, they may be converted, made pillars in the church and ornaments to Christianity.

The writer of this believes that the children of the church ought of right to hold this standing and be thus dealt with, and considers this as their proper place agreeably to the dictates of reason and scripture. The particular arguments in proof of these sentiments, are not here adduced, but will occur to the mind of the intelligent reader. Some of the advantages of renewing and acting upon such a system will be adduced next week. MACLEON.

HOME MISSIONS DEPARTMENT.

For the Boston Recorder and Telegraph.
HOME MISSIONS.—TO. XXIX.

MESSES. EDITORS.—I have not yet done with the subject of my last No. There are other reasons than those already suggested, why our young men should more freely devote themselves to the work of the Lord, in our remote forests.

Nor will I say, that souls are equally precious there as elsewhere—nor that the same instrumentality of the Divine word and ordinances, is necessary to bring them into the kingdom. This will not be denied. They must *perish unless they hear the Gospel*; and how shall they hear, if it be not preached to them?

A further extract from the same communication that furnished us a quotation last week, will suggest considerations of great power on an expanded and spiritual mind.

There is a church of twenty-four members in Pike county, about eighty miles up the Mississippi river, entirely destitute of any preaching, and is surrounded with settlements of importance. There is a very interesting and important field, sufficiently large for two missionaries, if they could be obtained.

The Arians are rapidly increasing in several parts of this State. The Catholics are making extraordinary efforts. It is not yet decided whether the friends or the enemies of truth shall triumph in the West. This is a soil peculiarly adapted to the growth of error. The work to be done is great. The field is large. The harvest to be gathered is more valuable than gold. Active and appropriate exertions will be rewarded. The united energies of the church are demanded—laborers must be had—there is no time for doubting or slumbering. The rising generation are neglected; the scattered lambs of Christ's flock are famishing in the wilderness, and our churches are dying. Facts like these should speak with an emphasis to the heart of every Christian, and awaken such a spirit of benevolence as has never been witnessed in our American Israel. Then might we hope that our wide-spreading desolations would become as a field which the Lord has blessed.

Here and there, a small church, holding the faith of the apostles, is established in the wilderness, and surrounded by other settlements, over which it might extend a hallowed influence through a faithful and enterprising pastor. Without such a pastor, this amount of influence will be lost—and the very fountain of it exhausted. The churches themselves cannot live, and their extinction will complete the triumph of infidelity perhaps for a century to come. But has not God in his holy Providence established these churches, and is it not his will that they be preserved alive—and to their preservation does he not require the administration of his ordinances—and for this service, are not the labors of ministers necessary—and if so, is it not his will that ministers should go out to them?

Errors exist every where. But in the older states of the Union, especially at the North & East, they are met in every variety of form, by a thousand able friends of truth; their contrariety to the Word of God, and their injurious tendencies to the peace of society, are fully exposed—and the power of conscience over the mass of community is so far from being broken down that it constantly aids the efforts of the friends of enlightened piety. Not so in the West. Able friends of truth, are rarely found. And when found, their active duties are so various and arduous, that they have no leisure to provide the most efficacious antidotes to the mortal poisons that are poured in on every side. Unitarian, Universalist, and deistical tracts are flooding the country—and these are followed up by preachers of the same sentiments, whose ignorance and effrontery are as captivating to multitudes as they are offensive to every mind of humble piety—and the consciences of thousands, having long been suffered to slumber on in sin, throw but slight hindrances in the way to the prevalence of the most offensive errors—and in these circumstances,

may it not justly be regarded as undecided whether the friends or the enemies of the truth shall triumph in the West? Nothing but the promises of God and the history of his Providence, give us room to hope that a religious influence will finally predominate in that section of our beloved country. And this very hope must prove fallacious, unless young men will go forth in the strength of the Lord, and resolve to possess and hold the ground, in despite of all the Anakims in the land. To go forth as Missionaries and spend a few months, and then return again to worship the Penates of New England, is of little use; in truth it is discouraging to the friends of Domestic Missions, and disheartening to the feeble churches themselves. Their hopes are raised only to be dashed. Hope deferred, maketh their hearts sick. If any permanent good is to be effected by Missionary enterprise, it must be by those men who are willing to settle down among the poor and ignorant, and "bear their burdens," and yield to their prejudices, and patiently submit to the toil of instructing them in the rudiments of divine knowledge. And, those men who are willing to do this, shall not lose their reward. It will be their happiness to train up a generation around them, over whom they may exert an unbounded influence, and through whom, they may extend that influence over a long tract of time; it will be their happiness to build on their own, not on another man's foundation, and to lay that foundation too deep to be overturned by the lapse of ages; and it will be their happiness to meet myriads in the world of Glory, who had inevitably perished but for their instrumentality.

Literary institutions can never flourish there, till able ministers are established. Those twin brothers, ignorance and vice, will appropriate to themselves the whole length and breadth of the land, if they be not crushed in their infancy by the pure influence of the Gospel; and fifty years hence, it will cost ten-fold more self-denying labor to introduce knowledge and piety than at the present moment.

I know not a wider field for glorious effort in the cause of God—and in the cause of human liberty and happiness, than opens at this moment to any youthful soldier of the Cross, in the valley of the Mississippi. And if our young men must still regard New England as a ministerial Elysium from which they cannot depart without plunging into Tartarus, it is high time for older men to lay aside their gowns, and buckle on their armor, and go forth to save the fairest portions of America from the hands of the aliens. S. A.

RELIGIOUS INTELLIGENCE.

FEMALE MISSIONARY SOCIETY OF PARIS.

The following report of the Female Missionary Society of Paris, for a copy of which we are indebted to Professor King, was written by the Duchess de Broglie daughter of the celebrated Madame de Stael. It embraces the year ending on the 1st of April, 1827, being the second year of the Society's operations, and is addressed to the Directors of the Evangelical Missionary Society of Paris, to which it is auxiliary.

[Translated for the New-York Observer.]

GENTLEMEN.—We some time hesitated before we could decide on making a Report of the labors of our Committee during the past year. These labors have been so feeble, and the results so far below our desires, that it seemed to us almost useless to render an account.

Even to this day the number of our Associations at Paris is very small; they amount to but 25. These Associations are not complete, for we yet count but 180 subscribers.

The sums collected during the year have been 1,578 francs, 40 c. Fr. 517 have been applied to the particular expenses of the House of Missions; and 1,061 francs, 30 c. have been paid over to your treasury.

Our Society has two different objects in view: the first, altogether like the Bible Society, is to collect sums to be remitted to you for the general expenses of the Missionary Society; but the second object, which belongs more especially to our Society, is to assist you in the immediate care of the House of Missions established at Paris. As we do not feel any expression can appear too humble when it concerns a cause which places us in a relation with God and eternity, we will say our particular object is to attend to the details of the domestic concerns of the Missionary House. The regulations of Missionary establishments, by their organization, as well as by the sentiments which reign in them, present the picture of a pious family. The Society takes upon itself the charge of furnishing its necessities,—of overlooking the interests of those young Missionaries, whose minds ought to be free and disengaged from all the anxieties of this world, in order to give themselves up to higher meditations. Such cares as these fall entirely to the charge of the wife of the Director, Madame Gallaud, whose name we cannot pronounce without being affected by the remembrance of her virtues and her sufferings, and whom we all regard as an invaluable friend. We felt the desire of seconding her in these labors which she accomplished with so much simplicity and equanimity of temper that it was difficult to perceive at first how many and how toilsome they were. Our Committee undertook the charge of examining the accounts of the House, and we have besides especially appointed three ladies to assist the wife of the Director in the different purchases which they judge necessary for the establishment. Although the students have been absent many months of the year, while there was no Director, these three ladies have had some occasions for occupying themselves in their employment, and several purchases of cloth and of linen have been inspected by them.

Our Committee meet every two months in summer, and every month in winter, to examine the accounts and to review the labors of these three ladies. Every meeting is opened and concluded with prayer, to draw down the divine blessing; and the time that is not occupied in examining the accounts, is employed in reading the interesting details we can collect of the success of Missionaries in distant lands. The knowledge of the unhappy state of pagan nations is very well fitted to awaken zeal for the missionary work. Of this we have seen a striking example: a poor laboring woman, who had never yet subscribed, hearing the recital of the superstition and crimes to which the pagans are delivered, burst into tears, and promised to consecrate to that work all the money she could dispose of.

We have made lithographic copies of the regulations of our Society, and sent them into Departments, in the hope that there would be female Societies formed like our own. We have not been

deceived in this hope. There now exist several Societies in the different Departments. The whole number that have come to our knowledge, thus far is eight.

The Society at Anieres is composed of all the Protestant women of the parish. The collectresses who receive the subscriptions asked but a *liard*, [the third of a penny,] but almost all gave a *sous*, [a penny.] The smallness of the demand gives an idea of the poverty of the subscribers, and adds a much greater moral value to their contributions.

The Society of Montpelier has sent us a Report full of interest. We here transcribe the passage which gives a statement of the moral effects of the Society.

"Our Committee regularly furnish us with the *Missionary Journals*, the *Correspondence of Basel*, and all the writings respecting this work. It is the business of one of us to circulate these pieces among the ladies of the Committee, who deliver them afterwards to their collectresses, that they may share them with the members of their Association; and the same thing is done for the other female Committees of the Department. These pieces, all very interesting, bring together distant places by stating the results of the missionary work, and show to those who have taken part in it the results of their exertions and their zeal.

"We have had the satisfaction of seeing that these edifying readings have produced among us the happiest effect.

"A young girl of the laboring class, to whom five francs had been given, and who at first intended to purchase a worked handkerchief with it, relinquished this piece of finery, and has given it to the Missionary Society. Another, who had no money at her disposal, brought a ring to the Committee; the only trinket she possessed, in order to have it sold for the profit of the Missionary work. Another of our country-women, being in the habit of eating every morning an article that she greatly loved, decided voluntarily to renounce it, that she might have a gift for the Missionary Society."

The Report of the Society of Mens is not less interesting. This Society is aided by two branch Societies, the one of Caravelles, a small neighboring commune, [parish] which has furnished thirty-two francs, the subscribers of which wish not to be named. It is only said that it consists of young girls, who meet every Sunday to edify themselves by singing hymns in honor of the God who saved them, reading his holy Word and the Reports of the Missionary Society. The other is formed in the hamlet of Montrege, and the subscribers also wish to remain unknown.

The Committee of the ladies of Mens inform us of having sent eighty pair of knit stockings for the Missionary House, which have since been received.

The Committee of the ladies of Satigny, near Geneva, have also remitted to your Society one hundred francs: this sum is the product of different kinds of needle-work, which they execute themselves, and sell for the benefit of the Missions. There is to our view a peculiar charm in these little details, that appear almost vulgar, yet to which are attached the interests of eternal life. There is a delight and an infinite beauty of contrast in the thought, that an occupation in itself stripped of all grandeur, holds, notwithstanding, an indissoluble connection with the most sublime of all causes, the triumph of truth, the regeneration of souls,—that work which rejoices the angels in heaven, and in which God himself labors.

These are the few facts which we have been able to collect, of the Female Societies for Missions in France. We do not attempt to conceal how feeble our efforts are, when compared with what is done in other countries: how feeble in Paris, especially, which combines so much wealth and resources of every kind; for the Departments have far outstripped us. Montpelier contains as many Female Associations as Paris: and small, poor communes have manifested a zeal superior to ours.

[We omit all but the statements of facts.—Eds. Rec.]

BRITISH AND FOREIGN BIBLE SOCIETY.

Twenty-third Report.

[Abridged for the New-York Observer.]

Persia.

The Society have made arrangements with the Scottish Missionary Society, for the services of their missionary, the Rev. Mr. Glen, at Astrachan, in making a translation of the poetical and prophetic books of Scripture into Persian: there has already been received from him the book of Proverbs, which will be submitted to competent scholars for revision. Mirza Jaffer is proceeding at St. Petersburg with the translation of the historical books.

In the course of his travels in Persia, Mr. Wolff has purchased the manuscripts of different portions of the Chaldean Bible, which, though the same in language as the Syriac, is written in a different character. The manuscripts have safely reached England, though Mr. Wolff, on two occasions, narrowly escaped being shipwrecked with them. They have become the property of the Society for promoting Christianity among the Jews. In an interview which Mr. Wolff had with some of the Chaldean Christians, they said, "We have heard that the English are able to write a thousand copies in one day: would they not write for us several thousand copies and send them to us? we become well like Kurds, for we have so few copies of the Bible. The English have written those of the Jacobites, which we cannot read generally—why should they not write these of ours?" Mr. Wolff, in returning to the East, takes with him several hundred copies of the Scriptures, in different languages, to distribute where they may promise the greatest usefulness.

India.

"When I first arrived in Calcutta," writes Mr. Thompson, late one of the East India Company's chaplains, "copies of the English Sacred Scriptures were scarce and very dear; few were to be found among his Majesty's and the honorable East India Company's regiments; and none could be obtained but with great difficulty, and at an enormous price. All the principal stations of the army are now furnished with Bibles, under the management of the chaplains; the Scriptures are accessible to all, and, by means of the Associations and their branches, every soldier in his Majesty's and the honorable Company's regiments, may, if he pleases, now possess a copy of the Bible." The distributions from the Calcutta Depository during the year last reported, amounted to 15,190 copies.

The Bible Society of Madras has printed, during the last year, a revised version of the Gospel of St. Matthew in Tamil. St. Mark, and St. Luke were soon to follow; and the revision

of the whole of the New Testament, by Mr. Rhoads, was nearly completed.

A considerable portion of the Carnatare (or Carnatare) Bible is now completed; several thousand integral parts of it have already been printed and circulated.

With regard to the demands in general, it will be gratifying to learn, that urgent and increasing applications have been received from every quarter within the province of the Madras Society's operations, for supplies of the Holy Scriptures. The total amount is 13,028 copies, viz. 922 in English, and 11,106 in the native languages, a number far exceeding those of any preceding year.

At the request of the Bombay Auxiliary, one hundred Amharic and Ethiopian Gospels and Scriptures, and fifty Ethiopic Psalters, have been sent them, in order to be transmitted to Abyssinia, through the agency of a gentleman connected with that country. One hundred Ethiopic Psalters, and three hundred Amharic and Ethiopic Gospels, have also been forwarded to Malta, in the hope of their reaching the same destination.

At the date of the Bombay report, the Missionaries at Surat observe:—Since September last, we have given away about eight thousand parts of the Goojrattee Old and New Testaments, and in the course of a month every copy will be gone. The call for books during the past nine months has been greater than it is likely to be again in the same space of time for years to come, on account of a pilgrimage in the vicinity of Surat which began during the last rains, and will close about the same time this year; it occurs every twelfth year. It has brought people from every part of the province of Goojrat, and the Scriptures have by this means been scattered over a large extent of country.

In Ceylon, the desire manifested for the Scriptures in Tamil, happily continues among the native population at Jaffa. Considerable subscriptions have already been made among themselves, and it is only matter of regret that a sufficient number of copies cannot be obtained so soon as they anxiously wish. This has led the Committee at Colombo, to a determination to print themselves an edition of 3000 copies.

The Rev. Mr. Clough has been empowered by the Colombo Committee to prepare one Gospel in the Pali language, and to print it, and send it to the Missionaries in the Burman Empire, with a request that they will examine it. Their future proceedings in printing the remainder of the New Testament, are to be guided by the result of this examination.

Australasia and Polynesia.

Dr. Morrison writes thus from Malacca:—"The distribution of the Scriptures has been carried on at the Anglo-Chinese College in Malacca, where also the printing of them has been superintended during my absence." Concerning the Chinese version of the Scriptures, he remarks, "When I left China, I presented to the Superior of a large Buddha temple, containing two hundred priests, a copy of the Bible, and a Chinese version of the English Prayers for morning and evening worship. I have seen him since my return. He has read these books, and praised them to me. A native Christian, converted to the faith by the late Dr. Milne, has shown the sacred writings to many persons; among others to some learned graduates; these, when they have read awhile, have said, 'There is in that book much that is easy to understand; there are also inverted phrases, and there are parts in which we do not understand the subject treated of.'" The native Christian says the same; but he has read the whole several times, and finds the connection of the Old and New Testaments reciprocally elucidate each other."

In a communication from the Missionaries at Tahiti, it appears that it will be necessary to have a distinct version of the Sacred Scriptures, for the use of the Harvey Islands; the language spoken in them differing materially from that of the Society Isles. It bears a close affinity to that of New Zealand. No steps have, however, at present been taken. Five thousand copies of the books of Daniel, Esther, and Ruth, in the Tahitian language, have left the press; and it is intended to reprint the ten Epistles, beginning with the Galatians, for the use of the Leeward Island Missionaries.

Africa.

In Madagascar, the translation of the New Testament is finished, and that of the Old Testament is in progress. The former is under revision for printing.

South America.

A respectable merchant at Rio Janeiro writes thus to Mr. Armstrong, agent of the British and Foreign Bible Society at Buenos Ayres:—"The Bible is in great request; and had I some thousand copies, I could easily sell them on account of the Society. And then," he adds, "when I say that the Bible is in so much request, I do not think it arises from love to its contents, but from the mere impulse of curiosity to know what has been so long withheld from their view."

Through introductions which Mr. Armstrong has obtained, he has been enabled to send small supplies to Potosi and Cuzco, the one in Peru, the other in Bolivia, in neither of which districts has the Bible, in the Spanish language scarcely if ever been seen.

A body of German emigrants having arrived at Buenos Ayres in a state of great distress, while others administered to their temporal necessities, Mr. Armstrong had the satisfaction of relieving their spiritual wants, by putting copies of the German Scriptures into their hands, which were received with the greatest apparent gratitude. "As they speak nothing," says he, "but German or low Dutch, I could hold no conversation with them; but they gave me such proofs of their thankfulness as they could, which consisted in very expressive looks, and by offering me their hands."

A gentleman from Truxillo writes, "I am happy to inform you, that the generality of the natives entertain a strong desire of reading these divine volumes."

The total of Mr. Armstrong's distributions during the year has been 1,817 copies.

Mr. Luke Matthews was appointed an agent of the British and Foreign Bible Society for S. America, in the early part of last year, and sailed for Buenos Ayres July 30th. On the 30th of October he set out on a tour across the Continent to Chili. A letter has been received from him written at Cordova, where he had been enabled to effect the distribution of a few copies of the Sacred Scriptures. But the unsettled state of the country proved a serious impediment in the way of more extended operations. 6000 Spanish Bibles and 12,000 Testaments have been sent to different places, where depots are to be established.

Mr. Thompson has been re-engaged as an agent for two years, to be spent in visiting the city and republic of Mexico. About 4000 Bibles, and more than 5000 Testaments have been sent to Mexico and Guatemala for his use.

"The Society at large," says the Report, after an extract from Mr. Brigham's Address, "will view with delight and without any feelings of rivalry, the interest which the American Bible Society takes, in common with itself, in South America; and will, most cordially bid that Institution God speed. The work is more than sufficient for the united energies of both Societies."

North America.

What is said of Bibles in the United States, we of course omit, having already presented

much later information. We have also published in substance the last Report of the Montreal Bible Society.

The Bibles sent to Miramichi have proved very acceptable; and the Committee have been informed, that, under the blessing of God and the preaching of the Gospel, they have been of very great use in the North-west branch of the river, as a very considerable reformation has been effected in that quarter; and, in several instances, "swearing and profane ballads are exchanged for prayer and praise."

Home Concerns.

A sub-committee of the Society, on visiting Jarow Colliery, found the population to amount to 1644, 977 of whom could read; yet there were 60 families wholly destitute of the Scriptures! An Auxiliary has been formed there.

In the western part of Inverness and Ross, all the Scriptures found existing, are in the proportion of one copy of the Bible for every eight persons above the age of eight years.

The Irish Society in Dublin, for promoting education through the medium of the Irish language, have had considerable openings for diffusing the New Testament in the vernacular character, and fifteen hundred copies have been voted to it. In one letter, the Rev. Robert Daly, the Secretary, writes:—"The demands upon opening new schools, are every day increasing." And, in another letter, he says, "If you only send us 500, we shall be forced to trouble you again almost immediately. In fact, they will be all appropriated before they arrive. There is a great door and effectual opened, and we may indeed add there are many adversaries." The Irish Old Testament in that character is nearly finished; 5000 extra copies of Genesis and Exodus have been printed.

The number of Bibles issued by the Hibernian Bible Society the past year, was 17,391; and 17,933 Testaments. The number distributed in Ireland, during the same period, by different Societies, is stated at not less than 90,000.

The number of Auxiliaries, Branches and Associations, added to the B. and F. Society was 72. The receipts amounted to \$5,239, 11s. 2d. Issues of Bibles from the Depository, 294,000; being a larger amount than that of any preceding year. A whole number issued since the formation of the Society, 4,303,395.

ITEMS OF INTELLIGENCE.

Abstracted from English Magazines, for August, recorded at the Portland Mirror Office.

ENGLISH BAPTIST MISSIONS. *Monghyr.*—The latest intelligence from this Station, which bears date, Jan. 15, 1827, affords gratifying proof of the continued and salutary attention excited by the Gospel. One woman had recently been baptized, and a Hindu family consisting of six persons, had openly renounced Hinduism, and declared themselves Christians. This event occasioned considerable tumult, and caused many of the children to leave the schools. The tumult however subsided, and the children gradually returned, as soon as the people knew that the family had done this of their own accord, and not through any special agency of Mr. Leslie. The head of this family soon after became ill—appeared deeply convinced of his state as a sinner, and that Christ alone could save, in whose mercy he expressed a humble hope. His sickness was untoward, and his remains were buried in hope of a better resurrection.

His widow is also the subject of serious impressions—a candidate for baptism and admission into the church. A youth of the same family, by his general conduct, apparent seriousness, and knowledge of the word of God, has afforded ground for hope respecting him. "He is the very image in countenance of Andrew Fuller; and as he has now lost caste, and voluntarily called himself a Christian, I earnestly hope, says Mr. L., he may become a Fuller indeed among the Hindus." Another family, consisting of a man and his wife, and one child, have also lately renounced caste, and professed Christianity. I do not know that either of their hearts are impressed, though it is evident that their minds are enlightened."

LONDON MISSIONARY SOCIETY.

SOUTH SEAS. *Huahine.*—Mr. Braff writes under date of Nov. 1, 1826.—Services for the public instruction of the people continue as usual, twice every Lord's day, and on Wednesday evenings. The congregation consist of from 1200 to 1400, whose regular attendance we have beheld with pleasure, & trust that many have not heard in vain. On Monday evening meetings are held, in which the natives are catechized as to their knowledge of the texts, exhortations and instructions during the week—in this exercise they are much interested. Five adults have been dedicated to God in baptism, [the last year], whose profession we trust, was sincere; and 53 children of parents previously baptized into the visible kingdom of Christ by that ordinance; making a total of baptized adults since the commencement of the mission [in 1818], of 783, and of children, 683—total adults and children 1466. The church continues to receive additions from among the baptized, whose walk is consistent with the Scriptures. 43 have been received the last year, making the number in the church, at present, 375. Others are under instruction, with a particular view to communion.

Happy Deaths.—The health of the people appears to have been remarkable; during the year only 5 adults and 3 children were removed by death. Mr. B. mentions one young man, named Teioioia, who had feared the Lord from his early days, his conduct was always consistent with the Gospel, to which and its author he manifested a remarkable attachment. During a long illness, secret meditation on the love of God was his supreme delight. He died calmly committing his soul to God who gave it.

Another, named Vaitope, who was a principal judge, had been a constant member of the church since 1823, and particularly vigilant in his office. He died so suddenly as to preclude opportunity for much conversation. He sent for Mr. B. in haste, to whom he said, "I have been a great sinner, but I trust"—here, probably, he would have added, "in Jesus Christ," had not death instantly seized him.

Paea was another most pleasing monument of Divine grace. He was an aged man, a church member, and always ready to every good work. The morning he died, Mr. B. was sent for quite unexpectedly, to whom Paea observed that he was ready, and just upon the point of death. With a countenance peculiarly pleasing & eyes directed towards heaven, he prayed, "May the name of Jehovah be praised from the rising to the setting sun, who hath looked upon us in mercy, and sent his Beloved to save us from our sins and God's anger. Have mercy on me and save me, for Christ's sake. Amen." He was asked, "upon whom are your hopes fixed for acceptance with God?" and replied, "upon Jesus who died for me," and added, "I count not my life dear to me, so that I might finish my course with joy." His speech was then interrupted, and he died almost instantly; giving a striking testimony, that his end was peace.

Mr. B. mentions, as a severe trial, the conduct of some of the natives in relation to a vessel which was wrecked on the reef near the mouth of their harbour. They were requested by the Capt. to get the cargo on shore, as quick as possible, during the first night, lest the vessel should go to pieces. But during the night they found the spirits took too much, and plundered the vessel of

a number of articles. What could be got back was returned. The few of these deprecators who belonged to the missionaries, were excluded from their meetings as wicked inconsistent persons, and afterwards manifested true sorrow. The chief Mahine was then on the opposite side of the island, and on his return took due care to protect the property, and to compensate to the utmost of his power, the captain for his loss.

Besides the meetings already mentioned, there are others on Tuesday, and on Friday evening for appropriate instruction to particular classes.—Every morning the adults and children are assembled to receive instruction in reading, writing and arithmetic. Of the former, the greater part are able to read the Scriptures, and to write a tolerable hand. The adult schools contain nearly all the inhabitants who are grown to years of maturity—the children's schools upwards of 300. The natives make rapid improvement in civilization: they erect houses, and cultivate vegetables, with which they supply ships, that touch at the island.—A new chapel 115 by 59 feet was just completed by Mr. B. wrote—300 copies of an elementary book, a native report, and a new edition of their laws, besides portions of scripture, &c. were printed during the year.

NOTES ON BUENOS AYRES.

By information just received from Buenos Ayres, we are able to add another number to the "Notes" which we published several months since, relative to the moral interests of that people,—the most republican and liberal of all the new Governments in the South.—N. Y. Obs.

PROFANENESS.—The profaneness which prevails in Buenos Ayres, is rather of the irreverent than the blaspheming kind; like the exclamations, "O Lord!" "My God!" &c. in our own country. "I have never heard," writes our informant; "any thing resembling the profane curses and maledictions which swearers in English heap upon themselves and others." But such as it is, the vice is lamentably prevalent among the people; not excepting females and many in the higher walks of life.

THE SABBATH.—In general the inhabitants regard the Sabbath much the same light as one of their feast days. Hence, they object to the schools being discontinued on Saturday afternoon, as it would give the children two holidays together. They seem to have little idea of any other sanctification of the Sabbath, than refraining from work, & going once in the day to hear mass; while in the evening both priest and people resort to the Theatre! This evil can be remedied only by Sabbath Schools, and other means of influencing the minds and principles of the young.

SABBATH SCHOOL INSTRUCTION.—There is one Sabbath School in Buenos Ayres, under the superintendence of our countryman, Rev. Mr. Torrey. As yet it is principally confined to the children of English residents. In three months, ending on the first of June last, the number of scholars had nearly quite doubled. A class of Spanish boys had just been formed, six in number;—the first who have ever attended. There is some hope that a Sabbath School will be established in the course of the present autumn, for Spanish children exclusively.

DISTRIBUTION OF RELIGIOUS TRACTS.—Mr. Torrey has taken much interest in the distribution of Tracts among the people, both English and Spanish. In the Spanish language, about thirty different kinds have been sent to the London Tract Society, and partly of the American. The story of "James Covel" has been sought after with great avidity. The same may be said of "Little Henry and his Bear." Some copies of the latter were sold for twenty-five cents each. "The Advantages of Drunkenness" has also been well received; & in one instance has proved successful in the reformation of an intemperate man. No obstacle has been thrown in the way of Tract distribution, even by the Spaniards. Some have been introduced into one of the native schools; and at the time our informant wrote, Mr. Torrey had deposited a quantity with the binder of different kinds, one of each to be bound in a volume, which he hoped he should be able to introduce as a school book. It was to comprise about 250 pages.—Connected with this subject, may be mentioned the case of at least two hundred Spanish youth, who are engaged in the study of English; and who, for want of something better, make use of such trash as "The House that Jack Built," "Cries of London," "The Cinderella," &c. as their text books. It might well fall within the province of a National Tract Society, to supply for these lads, many of them belonging to the most respectable families, such books as would be at once interesting and useful to themselves and their friends.

THE SCOTCH COLONY.—This Colony, which has but recently emigrated to Buenos Ayres, is located about 15 miles south-westerly from the city, in a beautiful tract of country selected for the purpose by Mr. Robertson, at whose expense and under whose superintendence the enterprise is wholly conducted. The number of individuals composing the Colony, is at present about 200; who have in their employ perhaps 100 *peones*, i. e. native laborers. The families are not collected in a village, but scattered on plantations from one to three miles distant, a circumstance quite unfavourable to the prosperity of schools and religious meetings. A clergyman arrived among them last autumn from Scotland, who seems to be laboring diligently and earnestly for their salvation. He has two meetings on the Sabbath,—one in a building prepared for the purpose in a central location,—the other in some one of the little neighbourhoods into which the Colony is divided. Two of these neighbourhood meetings are also held during the week. Five days out of seven, a small school is instructed by the Pastor.—Not less indefatigable in his efforts to improve the moral condition of the Colonists, is their patron, Mr. Robertson. On Sabbath afternoon he conducts a meeting among the people in his own vicinity, amounting to from 20 to 30 regular attendants; and in the evening holds one in Spanish for the *peones*, in which he reads and explains to them the Scriptures,—also prays with and exhorts them,—in language adapted to their uncultivated minds. He also teaches some of them to read and write, during the week-day evenings.—Mr. Robertson is a single man, not yet in middle life, and was once a very successful merchant in Buenos Ayres. Though he has entertained his present religious opinions but four or five years, he seems to be a firm and decided Christian, and to have consecrated his property, his influence, his talents and his services, to the cause of Christ. His former companions in business and amusement, "gaze and admire, and hate the change." Should the Colony succeed, as it now bids fair to do, it will be indeed "a light shining in a dark place."

We learn by a letter from Buenos Ayres, dated 4th of June, 1827, that the Rev. Mr. Parvin, formerly from the United States, has resigned his station as Professor in the University. He will now be able to devote himself more exclusively to the preaching of the Gospel and other evangelical efforts.—N. Y. Obs.

By the New-Brunswick Courier of August 25, published at St. John's, we learn that the Rev. Alexander Clark has arrived there from England, with his family, as a Missionary for the British Provinces of New Brunswick and Nova Scotia.

DOMESTIC.

GENERAL CONVENTION OF VERMONT.

We learn from the Vermont Chronicle that the General Convention of Congregational and Presbyterian ministers in that state, met at Montpelier on the 11th inst.; and was opened with a sermon by Rev. R. Smith, of Burlington, from 1 Tim. ii. 5. The number of members present from that State was 23, viz. 19 delegates from the 11 Associations (4 vacancies,) one each from the Rutland, Addison, and North Western Conventions, the Register of Convention, and the minister of the place. From other states were present, the Rev. Asa Hilyer, D. D., from the General Assembly of the Presbyterian Church, the Rev. Noah Smith, from the General Association of Connecticut, and the Rev. Roswell Skurtliff, from the General Association of New Hampshire. The Rev. Thomas A. Merrill was chosen Moderator, and the Rev. Messrs. H. Hunter & Silas McKee, Scribes.—We copy below the statistical part of the Report on the state of religion.—The proposal from the General Assembly, respecting the right of delegates to vote, was postponed till next year; the same which has been acceded to in New Hampshire, and declined in Massachusetts. Measures were taken to form a connexion with the General Conference of Maine. The Convention Resolved, "That the cause of religion in that state requires, that a more extensive and efficient patronage should be given to their Religious Newspaper; and took measures to enlist the efforts of the several associations and all their members in its support. The next meeting is to be at Burlington: preachers, Rev. H. Beckley and J. W. French.

REPORT ON THE STATE OF RELIGION, within the bounds of the General Convention of Congregational and Presbyterian Ministers in Vermont. September, 1827.

The Committee appointed to report on the state of Religion, represents that from the narratives of the delegates, there appear many things calculated to excite our sympathies and many to call forth our warmest gratitude.

Windsor Association presents us with pleasing revivals in Townshend and Danmoreton. In the former place, between seventy and eighty are represented as having united with the church of God, and numbers, who have not yet united, give evidence of religion; and the good work appears in a degree still progressive. In the latter about 40 have joined the church. In Winoan, it is hoped a display of mercy is begun, as appears from the restoration of union and vigor in the church, which has for some time been cold and divided, and likewise from the serious concern, which appears in many for the salvation of their souls. Other towns within the Association have had no general revivals, but there appears an universal interest in the means of grace and a more than common spirit of prayer.

In the part of Pawlet Association, within the bounds of Vermont, no revivals have taken place except in Bennington. Several churches have been much divided, and three ministers dismissed. We are happy to add that to some of the churches, which have been in an unhappy state, harmony and love appear to be restored. Windsor Association presents, during the last year, no general revivals, but some of the churches have been made glad by the ingathering of the fruits of a revival the year before. It is pleasing to add that some of the feeble and destitute churches appear to be reviving in spirit, and increasing in strength. This appears to be the case particularly with the church in Reading, where through the labours of a missionary, several have been awakened and a few are rejoicing in hope. This Association have experienced a sore affliction, in which doubtless all their brethren will sympathize, in the death of our beloved brother, the Rev. Walter Chapin.

Montpelier Association has been blessed with revivals, more or less extensive, in several of her towns. That in Barre takes the lead. In that town one hundred and two have been added to the Congregational church besides large numbers added to other denominations. The church in Montpelier has received 68 new members. The few aged fathers and mothers who remained of the church in Waterbury, have been gladdened by the addition of 17. The church in Berlin has received 13. The feeble and destitute churches of Danbury and Fayston, which have experienced the greatest distress from internal discord, are rejoicing in the restoration of harmony. To the former, a few additions have been made.

In Hinesburgh, Addison Association, a season of refreshing has been experienced. The number of converts is computed at 60 or 70. Added to the Congregational church 34. A number of conversions, it is hoped, have been experienced also in New Haven, Weybridge, Bristol, and some other towns. This Association has distinguished itself by a most commendable and wonderful zeal to promote Sabbath School instruction.

In Caledonia Association there have been no general revivals, but small additions to several of the churches, and an increasing attention to the means of grace, and the cause of religion on the whole is prospering.

Orleans Association. About four years since, in the county of Orleans, there was but one settled minister. There are now 17 churches and 12 ministers. There is a general increasing attention to the means of grace.

In Albany a revival was experienced in the early part of the year, from the fruits of which 14 have been received into that church.

In Rutland Association there have been no revivals. Additions to the churches have been small, and the number of the communicants probably not increased.

In Orange Association several churches have had painful trials in matters of discipline, and there have been no general revivals. In Chelsea it is hoped there have been a few conversions, and for several months an increasing attention to the word of life, and on the minds of many a deep solemnity.

In Sharon, Royalton Association, about 60 have been added as the fruits of a revival in that place. In Royalton, numbers have been gathered as the fruits of a revival in the preceding year. Small additions have been made to some other churches.

From the North Western Association which covers an extensive territory, our information is not very full. We learn however that there has been some excitement in Burlington, Milton, Cambridge, and Fletcher. In Cambridge 40 or 50 are rejoicing in hope.

From this hasty detail it will be seen that revivals in Vermont, during the year past, have not been so numerous among the churches of our denomination as in some former years. Let us revive our gratitude for what we have received, and be more importunate with him who has the residue of the Spirit, that he would more abundantly refresh and bless this part of his heritage.

HOME MISSIONS.

NINTH REPORT OF THE DOMESTIC MISSIONARY SOCIETY OF MASSACHUSETTS.

Thirty-nine feeble churches have been assisted the past year; viz. West Springfield, Feeding Hills Par., Montgomery, Springfield, Feeding Par., Holland, Gill, North Wilbraham, Prescott, Par., Northfield, Leveret, Washington, Gloucester, W. P. Haverhill, E. P. Stoughton, Gloucester, New Salem, Leominster, Waltham, Walpole, Bridgewater, S. Bridgewater, Dighton, Free-town, Assonet P. Fall River, Westport, Dartmouth, Rochester, Central P., Rochester N. P. Tisbury, Harwich, Truro, Barnstable, S. P. Pond, Cohasset, Scituate, Plymouth, Mon. Pond, and Mendon, S. P. Says the Report:

"Within the past year, eight churches have received pastors, and come into the enjoyment of the regular ministrations of the Gospel, through the assistance derived from this Society; and without this aid, all of them had probably remained destitute till this day and for years to come. Beside these, several churches continue to enjoy the labors of pastors who must have been separated from them, but for the timely intervention of your beneficence. And in addition to this the amount of several years missionary labor has been performed in those waste places, where no voice had proclaimed to Zion, 'Behold the God reigneth!' unless you had sent to them messengers, to carry the glad tidings. More than a thousand children are enjoying the instruction of Sabbath Schools; and at least five hundred youth attend Bible Classes under the superintendence of your missionaries in the eastern department of your operations alone. Large additions have been made to several of these churches; the parishes connected with them have been strengthened, and aroused to unprecedented efforts for the support of divine ordinances; revivals of religion have been enjoyed and a spirit of pious liberality has been excited in view of the claims of a perishing world."

Our readers will be interested by a few extracts from the Report, which is too long to be published on our pages entire.

The consequences of persevering Christianization are seen in the case of Leominster.

"The little flock gathered here two or three years since, still lives and thrives, and takes hold on the promise—'It is your Father's good pleasure to give you the kingdom.' 'We have formerly had on the Lord's day,' says the pastor, 'two, and frequently three public exercises. The Monthly Concert and the Sabbath School Concert have been well attended. Church meetings have been held once a month, sometimes with shorter intervals. Beside these, the brethren of the church, and the sisters, have each a separate meeting for prayer and mutual improvement, every fortnight, and the Female Praying Society hold a quarterly fast; and in addition to these, are several neighborhood weekly prayer-meetings. The Bible Class has met once in two weeks, through the year. Beside these periodical meetings, there have been numerous occasional ones, such as lectures, conferences, &c.—from one to three or four of these have been attended weekly. We have a Sabbath School, which has been continued seven months, & attended by every person belonging to our Society who was of a suitable age.' The various religious periodical works are taken in such numbers, as to circulate systematically that nearly every individual enjoys the privilege of reading them all."

"Since our last Report was forwarded, thirteen have been added to the church;—after several deaths and dismissions, sixty-five remain members. Although a hopeful conversion has occurred every few weeks through the year, yet until quite recently has a sovereign God been pleased specially to answer our prayers and glorify our strong desires; but now he is apparently beginning to do it. From eight to ten have, within a few weeks, passed, as we believe, from darkness into light, and the good work is daily assuming a more encouraging aspect." "Within the year, some heads of families, and several young persons have united with us." A Tract Society, Sabbath School Society, and a Domestic Missionary Society have been established within 12 or 13 months in addition to the Female Education Society and Bible Society which previously existed. Beside \$52 collected at the 12 monthly concerts, these societies have collectively raised and paid over to the several institutions to which they are auxiliary, \$102, 50; making a aggregate of \$154, 50. Such an example of liberality in a feeble church deserves surely to be recorded, & recommended to the imitation of other churches that are still struggling with poverty, and the oppressions of the enemy. "Such," adds Mr. P.—"are some of the effects produced by our religious privileges, as sanctified to us by the Holy Spirit. And for these privileges, this feeble flock is peculiarly indebted to the Domestic Missionary Society; with this fact they are perfectly well acquainted, and a recollection of it frequently and strongly excites emotions of gratitude to God, and fervent prayers that the blessing of many ready to perish may come on you. As we have begun to fund, so we ardently hope, in time, to be able completely to refund what we have already received and what we may yet receive from the generous exertions of your Society."

To this we add, the report from Waltham.

"At your last anniversary the Evangelical Society in this town were preparing to build a house for God. They began the work with trembling solicitude, and went forward relying on heavenly aid alone for success. Their hopes were soon disappointed. In October, a neat and commodious house was finished and dedicated to the true God, Father, Son, and Holy Ghost. No sooner was this done, than indications of the special presence of God were perceived. The church began to feel an increased sense of obligation; much had been given them, and much would be required. They felt constrained to devote themselves anew and unreservedly to his service. Their efforts and sacrifices, and even the opposition they had to encounter, attracted attention, and led many to inquire concerning the truths of religion. The enemy was active—but the Lord appeared for his oppressed people, and graciously answered their prayers. From the first day of worship in their new house, several began to inquire what they should do to be saved—and the work has been steadily advancing ever since, till between forty and fifty have passed from death unto life, and about the same number are now anxious. About 30 have been added to the church, most of whom are among the first fruits of the revival."

We regret to add, that the necessity of rendering assistance to this church arises wholly from the singular but alarming fact, that a large number of the Rev. Mr. Harding's church and society, are compelled to assist in the support of an Unitarian clergyman, or else, to leave the service in which they are employed, and support a solitary one;—which we were not prepared to expect, from the enlightened character of the age in which we live—nor, from the nature of our civil and religious institutions—nor from the explicit provisions of our Bill of Rights, nor even from the boasted liberality of Unitarianism. We

is consistent that when the fact comes to be established, that the religious revival is a manufacturing establishment, only on condition of paying one dollar and fifty cents a year towards the support of an Unitarian minister, heart, not to say, every patriotic bosom, which led the pilgrim fathers of New England from the land of their birth to the asylum opened for them on these western shores.

The intolerance that produced their expatriation might have been more severe in its bearings on their interest, but differed not in its principle, from that we have occasion to deplore, and in which we deeply sympathize with the Unitarian church of Waltham.

"But," says the pastor, "though oppressed, they are not discouraged. From the rich experience of the past, they derive hope for the future."

RECORDER & TELEGRAPH.

BOSTON, SEPTEMBER 28, 1827.

ON OPPOSITION TO REVIVALS.

A writer in the Christian Register, whose signature is "Zingule," has reached his fourth number on "Revivals." From the character of that paper, our readers would expect, that revivals would be discussed in its columns only to be opposed; and such is the manifest aim of the writer in question, though he makes a fair show of candor and inquiry. It cannot be expected, and it is not necessary, that we should reply to his different positions and assertions in detail. We may take an occasional notice of some of the more prominent parts. At present we shall quote a few sentences from the fourth number, and make a few remarks upon them.

Zingule says: "The fundamental circumstance of these revivals is, their preternatural character. Of course I considered this the first and great point to be examined. The decision of this would be final and decisive of the whole matter. If, indeed, as is pretended, they are the immediate and extraordinary work of God, it is great presumption and great impudence in any way to resist them. But, if, on the other hand, they are the result of human plans and artifice, then it is no less impious and wicked, to ascribe them to divine influence and agency. I have had before you some circumstances accompanying these excitements, which appear to me to prove, beyond a reasonable doubt, that they are entirely effected by systematic management and regular exertions of mortal men like ourselves."

We do not at present consider the "circumstances" which the writer adduces as affording conclusive proof of his position. It is enough to say, that if they have any foundation in truth, they come from his pen most egregiously distorted. His position itself is the object of our attention, viz. that revivals are not the immediate and extraordinary work of God; but that they are entirely effected by the exertions of men.

It is obvious, from many expressions of the writer, that he has special, if not exclusive reference to revivals, which occur in the orthodox or evangelical churches, under the preaching of the doctrines of grace. We shall so understand him, and defend ourselves accordingly. As to the "artifice," "management," and "contrivances," charged upon ministers and Christians, if he means to imply that they use deception or any unwholesome measures for promoting revivals, a simple and solemn denial on our part is sufficient. If, among the thousands in America, who have an agency in promoting revivals, any instance of such conduct is exposed, the great body of evangelical Christians view it with deep abhorrence; but Unitarians can view it as our views of the solemnity of the service of saving souls from death, exceeds theirs.

We have no dispute with "Zingule" about human exertions; except that he ascribes revivals entirely to that cause, and excludes the special operations of the Spirit of God. He says we exertions, and we admit it, and we wish to be far more common to use them systematically and continually. Our ministers preach the gospel, on the Sabbath and in the week time. Christians pray for sinners; and sometimes warn and exhort their children and relatives, and even their neighbors who are not related to them. And these various efforts are instrumental in producing and prolonging revivals. "Zingule" says these are the sole cause of the excitement. That we deny; and on that point he and we are at issue. But we shall not deny, that we do use means, and make efforts; for it has ever "pleased God by the foolishness of preaching" to save them that believe; and we know not that private Christians are any where forbidden to save sinners, "pulling them out of the fire."

But we admit, that excitement does occur, which may be accounted for in "Zingule's" own way; they appear to be truly the effect of "fear, sympathy, and associated action." But they do not occur under the preaching and "management," which are generally approved by the Christians when he would call Calvinists. These excitement, both in their character and fruits, are not the revivals for which we labor and pray. Our preachers and writers have protested against them, and sifted them by argument. From the ground which we occupy, they lie as far off in the torrid regions of fanaticism, as the terrors and feelings of Unitarians do in the frigid zone of apathy and indifference. "Zingule" should have known this fact, before he commenced writing a professed review of the whole subject of revivals. Perhaps he did know it, and is prepared to stand by his position, that such revivals and those we approve, are essentially of the same character. We, however, have a right to make the exception, and protest against the amalgamation. We could point out the difference; but cannot stay now. Suffice it to say, that we attempt to eradicate only such revivals as we acknowledge; and that there are excitement, bearing in some connections the name of revivals, which we are under no obligations to defend, and which we have no desire to justify or uphold.

Such revivals as we approve, and which are frequent under evangelical preaching, are produced by the special agency of the Holy Spirit; human efforts, though employed as instruments, do not, and cannot produce them independently. This is the position we intend to support.

1. Revivals often occur, without any special or uncommon means. Where the gospel has been plainly disseminated for a long time, and Christians have been in a good measure faithful, have passed away, while these means have produced but little apparent effect. And before any extraordinary efforts have been made, suddenly, thoughtless and hardened sinners are alarmed, and in a few days they inquire with the utmost earnestness, what shall we do to be saved? Or, more gradually and silently, a solemn attention creeps over the minds of many; and Christians are surprised to find them in different parts of the society, and without the knowledge of each other, convicted of sin, and melted in godly sorrow. Is this the result of human artifice, or of divine power? On every acknowledged principle of philosophy, we must ascribe this uncommon and great effect, to a special divine influence, descending at that time, but not before. It cannot be that the persuasive power of the gospel, had been accumulating in these minds by degrees, so that they now arrive at the point where it is manifested in the subduing of the soul. For, if thousands of cases besides, the same cause does not produce the effect; and other years revolve, leaving sinners still stupid and dead. And in these very cases, the persons who are awakened have not been conscious of the gradual progress of truth in its power over them. Perhaps the week before they felt it with mighty force, they were further from feeling the least concern. No, the wind bloweth where it listeth; and Christ's people are willing in the day of his power.

2. Still more frequently revivals commence, with manifest power, when but one mode of operation has received more than ordinary attention, and that the most retiring and unobtrusive. The preaching, exhortation, number of meetings, and every thing of that kind remains the same as of years before. But there is an increase of the spirit of

prayer in the church, and of tender concern for sinners. It makes no display of itself; it is unnoticed by the world. It utters its groanings, except when they are "unutterable," in the closet, and the family, and the small circle of living Christians. But it is heard in heaven, and the world feel its power before they are aware, in the influence of the Spirit which it brings down upon them. No philosopher can tell, how sinners are affected by the efforts of men, when they do not come within their reach, or do not even know of their existence. But admit the power of prayer with God, and admit that there is a Holy Ghost who reproves sinners of sin and righteousness and judgment, and the matter is explained. The fact is well known, and susceptible of legal proof, that two or three believers have often agreed to pray for the conversion of particular friends, privately; and the souls of those friends have been given them at their request, though utterly ignorant of the whole matter at the time, and awakened at last by no other than the usual means, set home by some powerful self-leader.

3. Persons are often arrested, who were most unlikely to become subjects, and even those who set themselves against the influence of the efforts used, whether common or special. Instances surely are not wanting, of those who long felt determined not to see their depravity, or their need of an atonement and a change of heart; persons who stole their hearts against the warnings, threatenings and invitations employed to move them; but who have afterward trembled at the word of the Lord, and at length have gloried in the cross of Christ. These have often been men, most unlikely to be influenced by the "contrivances" of orthodox ministers. Not only have they cried for mercy, who had for years trusted in their own righteousness; but we have sometimes seen the Unitarian and the Universalist abandoning their refuge offices, and coming guilty and ruined to a bleeding Saviour. If great exertions are used to convert sinners, in there is no class of men who can effectually withstand? Cannot the wise detect the management, and save their own souls from the power of such devices? Are none of the strong men able to shield themselves in the panoply of their innocence, against the puny efforts of human power? Let "Zingule" say what power shall of divine, could bring him to sit at an inquiry meeting and adopt the language of the trembling sinner? Yet many who once thought and felt as he now does, have made the solemn inquiry and have retained their reason too. They have afterward loved revivals as much as he hates them, and till death have ascribed their conversion to the sovereign grace of God.

In revivals, effects are produced, which are altogether beyond human power. Philosophy teaches that every effect must have a cause, and that the cause must be adequate to produce it. Now, suppose we should admit, that women and children are frightened into religion; and that men of weak minds, who have been first made to believe in the reality and necessity of awakenings, do work up their feelings to the given standard; still there remain many cases of a great and obvious change in persons of a very different character. Zingule must account for sudden yet radical and durable changes, in men of strong minds, and of souls sturdy as the oak; converted too in revivals, and by the very process which he condemns. He must tell how inveterate immoral habits are subdued; how violent prejudices are overcome; how levitation is tamed; how the Ethiopian changes his skin and the leopard his spots; how Saul the persecutor is brought upon his knees; how the stout-hearted and far from righteousness are brought him, and sit at the feet of Jesus, crying, Lord, what wilt thou have me to do? Besides, he must tell us how these things come to pass, often, under the plain preaching of the cross of Christ; but never, under the labors of the most eloquent and learned Doctors of the Unitarian school. What his philosophy may teach, we cannot say; ours compels us to say, that what is impossible with man, is possible with God: It is the Lord's doing, and marvellous in our eyes.

CAMP MEETINGS.

It appears, by a statement in Zion's Herald, that the Methodist Preachers in Connecticut have been obliged to recall an appointment which had been made for a Camp Meeting in Ashford, in consequence of the determination of a man there to open a tavern near the ground. A special law forbids it being done within two miles without a license.—He was nominated for the purpose by the civil authority of Ashford, after a debate of several hours in the county court, received a license. Whether his being High Sheriff of the county had any influence on the decision, does not appear. We think such a decision of the court is much to be regretted. It is virtually a license to the wicked to make themselves more vile; and at the same time, to disturb a religious meeting, which is entitled to protection rather than abuse. We are not friends to Camp Meetings; but we are willing that those who are so should have as some of Belial to molest or make them afraid. And we believe, that where a Camp Meeting is held, if a grogshop is opened in the vicinity, it can be nothing else than a camp of Satan to attack it.

THE WAY TO DESTRUCTION WIDE OPEN.

The New Theatre in this city was opened on Monday night last. Of the company the Traveller says, "As near as we could ascertain, there were about twenty-one hundred persons in the house; the receipts from whom amounted to between \$1,500 and \$1,600." The performances were wonderful of course. The prize poem was spoken in fine style; and Mr. J. J. of Hartford, has attained a "bad eminence," by being announced as its author. One of the pieces performed was "the farce of the Lady and the Devil." We always elevated that establishment would be a powerful auxiliary to the Prince of Darkness, but who would have expected his personal appearance the first night, introduced to by a Lady, as at his first successful onset upon the human family? Seriously, we fear the matter is more of a real tragedy, than a diverting "farce." The friends of the drama exult in their apparent success, notwithstanding the loud remonstrances of the virtuous. For ourselves, we are not disappointed. We expected a throng, if the house should go up, especially at the first opening. But we always knew "the wicked will do wickedly," and we have always said that such a powerful inducement as a New Theatre would probably entice and entrap multitudes of the unwary.

Dedication and Organization.

On Thursday, the 20th inst. the Meeting-house recently erected in Cambridge-port, was solemnly dedicated to the worship of God, the Father, Son and Holy Ghost. At the same time, the Evangelical Church recently gathered there was organized, and received into the fellowship of the Churches. Introductory prayer by Rev. Aaron Warner; Reading of select portions of Scripture by Rev. E. Beecher; Sermon by Rev. Dr. Beecher—from Ps. 145: 18. Recognition of the Church, by Rev. S. Green; Dedication prayer by Rev. W. Fay. The house is neat & commodious. The prospects of the Church are encouraging. During the progress of the Service, the preacher took occasion to vindicate Revivals; to show the unphilosophical nature of the objections often alleged against them, and to illustrate their real nature and permanent beneficial results. May this newly formed Church, animated by the Spirit of God, be enabled to illustrate the truth of these sentiments, in the best of all ways, by example.

Dedication.—On Wednesday, the 19th inst. the new Meeting-house, erected for the Orthodox Congregational Church and Society in Walpole, near this city, was solemnly dedicated to the worship of Jehovah: Father, Son, and Holy Ghost. Introductory Prayer and Reading select portions of Scripture, by Rev. W. Cogswell of Dedham; Dedication prayer by Rev. Mr. Curtis of Sharon; Sermon by Rev. Dr. Codman of Dorchester; and the Concluding Prayer by Rev. Mr. Griswold, now preaching to this Church and Society. The Meeting-house is a very neat and convenient edifice. The prospects of the Church and Society are very encouraging. Numbers have been added to the Church since its formation, and it is expected that soon they will be favored with the ministrations of a settled Pastor.

LETTER FROM GEN. LAFAYETTE.

Written to a Gentleman in Massachusetts, by whom it was kindly loaned for publication in the Recorder.

LA GRANGE, MAY 20, 1827.

MY DEAR SIR,—I am happy in the opportunity to offer myself to your kind remembrance, at the same time that I have to congratulate you on the pleasure you will find in the return of a long absent friend. The excellent Mr. King is now with us; his first visit in America will be to you, and I wish it was in my power to accompany him. The affectionate welcome I have enjoyed at your beautiful seat shall ever be present to my memory. Be pleased to remember me most gratefully, most cordially to Mrs. —, to your amiable niece and children, to the friends who joined us at your hospitable house.

Here I am, surrounded by a numerous family, living in the recollections of my happy visit through the United States, chiefly employed on agricultural pursuits, but still harboring the hope that before my eyes are closed they will see the sun of liberty light upon this western and southern part of the European continent. Old as I am, there may be some presumption in the fond anticipation. On this very anniversary day, fifty years are elapsed since I was indebted to the gallantry and firmness of two thousand officers and men, for their timely and handsome Retreat, (so the Commander in Chief was pleased to express it) as they happened to be surrounded at Barren Hill, Pa. by the whole British Army. But on this side of the Atlantic, the cause of freedom is hurried on by a powerful auxiliary, I mean the imprudent, encroaching, and intolerant conduct of the adversaries to religious, civil and political rights.

Our excellent friend Mr. King has much to say to you respecting Asia, Greece, and this part of Europe, but I know he will hear enquiries, and readily give answers relative to the Colony of La Grange. He has been also intimately acquainted with the B. and S. family. We had much conversation together. I shall therefore only offer the respectful regards of my son, my other children, and grand children, La Vascur, and those of

Your affectionate friend, LAFAYETTE.

VERMONT SABBATH SCHOOL UNION.

The 2d annual meeting of this body was held at Montpelier, Sept. 12: Rev. T. A. Merrill, V. President in the chair; Mr. E. C. Tracy, Secretary, pro tem. Prayer by Rev. Mr. Hobart. Resolutions were supported by Addresses from Rev. Messrs. J. Fisk, J. J. Shepherd, C. White and H. Hunter. The Chronicle says: "The facts stated in the Report, though not all that the friends of Sabbath Schools could wish, are yet highly gratifying. The number of Auxiliaries to the Union has risen, during the year, from 22 to 70, and there has been a correspondent increase of the number of schools, teachers, and scholars."

—Hon. Chauncey Langdon, Pres. Rev. Charles Walker, Cor. Sec.

SERMONS ON INTemperance.

A second edition of Dr. Beecher's Sermons on Intemperance has just been published. This edition is on a different quality of paper, for the purpose of reducing the price. It now comes within the reach of almost any family; and furnishes benevolent persons with an opportunity to do much good by a gratuitous distribution of the work.

RELIGIOUS SUMMARY.

Ecclesiastical Establishment in Canada.—It appears from a letter of Arch. Deacon Streatham, published in the Quebec Gazette, that there are in Upper Canada 30 clergies of the established church, and one Lutheran, 59 places where there is regular or occasional service, 45 churches, 31 regular parishes, and 27 places where occasional services are performed. There are also "six ministers of the Independent or Presbyterian order, assuming the appellation of the Presbytery of two Canadas, but bearing no connection with the Kirk of Scotland;" two ministers and two vacant parishes in communion with the Kirk of Scotland, and from twenty to thirty Methodist ministers.—One of the ministers of the church in communion with the Kirk of Scotland, has applied to be admitted into the established church. *Adv. Dis.*

The Good Work in Pennsylvania.—The friends of the Bible cause will rejoice to learn that the Managers of the "Bible Society of Philadelphia," at their meeting on Monday evening last, resolved to commence the work of furnishing every destitute family in the State of Pennsylvania with a copy of the Holy Scriptures. A committee was appointed to devise a plan for carrying the resolution into immediate effect.—The Managers are to meet again to-morrow, to receive their report.

The annual meeting of the Auxiliary Foreign Mission Society of Hillsborough, South, was held at New-Ipswich, on Tuesday the 18th inst. at 11 o'clock, A. M. The meeting was opened by the Rev. Dr. Church, of Pelham. A sermon was delivered by Rev. Mr. Lord, of Amherst. Addresses were delivered by E. A. Newton Esq. of Calcutta, and Mr. E. Loomis, late of the Sandwich Island Society.

The Plymouth County Bible Society, met at Marshfield Sept. 12. Sermon by Rev. Mr. Dean of Scituate.

There are of Baptists in Massachusetts in full fellowship with each other, 9 Associations, containing 139 Churches, and 12,057 members; besides 14 unassociated Churches, containing probably 1000 members. These make an aggregate of 153 Churches, and 13,057 members, having but 119 Ordained Ministers, and leaving 55 Churches destitute of Pastors.—*Chr. Sec.*

On the 12th inst. a Baptist Church was formed in Sharon, Conn., consisting of 27 members. Sermon by Elder Wilson from Matt. xvi. 18.

ORDINATIONS, &c.

At Stockbridge, Sept. 12, Rev. JARED CURTIS, Chaplain of the State Prison at Auburn, N. Y., was ordained as an Evangelist, in compliance with the wishes of the Managers of the Prison Discipline Society. The Introductory Prayer was offered by Rev. S. Burt; Sermon by Rev. D. D. Field; Ordaining Prayer by Rev. S. Shepard, D.D.; Charge by Rev. A. Hyde, D.E.; Right hand of Fellowship by Rev. L. Dwight, Secretary of the Prison Discipline Society; Concluding Prayer by Rev. E. W. Dwight of Richmond.

Sept. 6, at Springfield, N. Y., the Rev. JOHN T. BALDWIN was ordained as an Evangelist, by the Presbytery of Buffalo.

Rev. Mr. De Witt, recently of Fitchburg, has been installed Associate Pastor of the Dutch Reformed Church in that city. Sermon by Rev. Dr. Browne, from Isa. vi. 9, 10. In Russell, Ms. Sept. 6, Mr. ANASTAS CLARK was ordained as an Evangelist by Westfield Baptist Association. Sermon by Elder Barrett, from Luke xii. 28—33.

Erratum.—In a notice copied from some other paper into our outward form, last week, the brig Statesman, Gray, is said to have sailed from New-York with supplies for Greece. She was fitted out at Boston, by the generosity of our citizens and others in New-England.

We understand that Rev. Mr. EDWARDS, of Andover, instead of being appointed Secretary and General Agent of the American Society for the Promotion of Temperance, as copied into this paper last week, is only appointed to act as Agent of the Society for the term of three months.

SECULAR SUMMARY.

FOREIGN.

The new King of Saxony has issued a proclamation, promising to protect the Protestants in all their rights, and to place all Christians residing in his dominions, whether Protestants, Catholics, or of the Greek Church, on the same footing, as to their civil and political privileges.

The prospect for the winter is flattering to the poor in Great Britain, the two staple articles of bread and potatoes being very cheap.

It is said that the Duke of Wellington, who resigned his office as Commander-in-Chief of the Army, on the election of Mr. Canning as Prime Minister, has now been re-appointed, and has accepted the office.

A Dutch passport mentions a report that M. Falk is to be appointed governor of the possessions of the Netherlands in India, and that he is to be succeeded as ambassador to London by Mr. Von Goltzschewsky.

Great Fire.—Accounts from Vienna state, that one third of the city of Jassy, in Moldavia, was laid in ashes on the 31st of July. Nearly 800 houses were destroyed, and above 10,000 persons had no roof to shelter them. The palace of the Emperor, the theatre, and several others; also 15 churches, including the Metropolitan Church, and the Catholic Convent. Fifty bodies had been dug from the ruins.

Columbia.—Accounts from Bogota state, the Congress had annulled all the late decrees of Bolivar, and deprived him of extraordinary powers. Some movements had taken place among the military, the two Peruvian regiments having marched out of Caracas for the purpose, it was supposed, of placing themselves under the orders of Gen. Paez. A report was in circulation, that on the passage of Bolivar and the British Minister, Mr. Cockburn, from La Guayra to Carthagen, they had crossed, and on their arrival at the latter port, Mr. Cockburn immediately proceeded to England.

A letter from Rio Janeiro, July 19, says: "The Brig Pioneer, Potter of Salem, detained at Montevideo, has been cleared, vessel and cargo restored to the original owners, without damages, by the Supreme Court at Rio. Even French, one English and one American, (the Sarah George, of Portland) have been condemned, and the Swedish brig Andrea acquitted. The Buenos Ayres privateers are making great havoc on the coast."

Another Gale was experienced at St. Thomas, Aug. 27. The ravages were dreadful; almost every fence in town, and two or three small houses were thrown down, others somewhat injured, and trees torn up by the roots.—A servant woman was killed by the falling in of the roof of a house in which she resided. The harbor presented a sad spectacle; vessels of all sizes were seen cast ashore in various directions. The accounts from the country are truly distressing; the canal and provision grounds are seriously injured; and on some estates the buildings, works, and negro houses are thrown down, besides a great deal of stock killed. A Philadelphia ship, totally damaged in lat. 20, had arrived at St. Thomas after the above gale.

Disasters.—Brig Parker, of Boston, was totally lost at Vera Cruz in the gale of the 21st and 22d Aug. Brig Hercules, of Portland, was driven ashore, but was got off after discharging her cargo, little damaged.—Scir. George, of Providence, was cast away about 16 miles to the N. of Cape Hatteras light on the 26th ult. She struck at 10 o'clock at night and immediately sank and filled. Two colored men were washed off the rigging and lost. The hull and cargo have been driven ashore for 650. A number of huts, a northern built boat, flat keel, green bottom, and white streak around, with a considerable quantity of flooring plank drifted ashore on the beach.—Br. Brig Despatch, in an attempt to return to New York on Wednesday last, got ashore on the False Hook where she remained on Friday night. The vessel was feared, would be lost, and the cargo, it was expected would be saved.—Brig Pionatona, of Providence, and sch. Two Sons, of Portland, were lost at St. Thomas 27th ult. in another gale experienced there. Two other brigs and 3 schooners were wrecked at the same time.—Sch. Eliza, Williams, of this port, went ashore, in Brace's Cove, Gloucester, on Tuesday night last, and is lost. She had on board about 20 bbls. mackerel, which have been saved, as also all her materials.—A letter from Sandwich, 21st inst. says: "Capt. Hall, of brig Mary Hart, from Boston, for Elizabeth City, is here. He states that his vessel is ashore at Tarpaulin Cove, (with several others) and must be lost, unless he is rescued."

The Bunker Hill, which was ashore on Roanoke, has been towed into Spearhead Cove, and is not so much damaged as was supposed.—*Continued.*

Caution.—Capt. Smith, of the Sch. Mary & Eleanor, of Alexandria, arrived at Havana, from St. Jago, de Cuba, and reported that he had been induced from motives of compassion, to take on board a Spanish schooner, in consequence of misfortune. Off the Isle of Pines, a haunt for Pirates, the Spaniard desired Capt. S. to keep near the shore, and on his refusal, he sent ashore, and made a signal to a boat on shore which was believed to be a pirate. Capt. S. either fired at him, or he leaped ashore, when he descended and made a pass at him with a harpoon, but was overpowered by the crew. Capt. S. had been arrested by the Spanish authorities, and to defend himself it may cost the value of his vessel.

DOMESTIC.

Election in Vermont.—Gov. Butler is re-elected.—Choice of Lt. Governor doubtful; votes divided between Messrs. Olm and Crafts. Messrs. Halley, Wetmore, Deming, Merrill and Fitch are elected to the Council; remainder of the Council uncertain.

Senators of Maine.—In the counties of Lincoln and Waldo, Mr. Hathaway is elected to the state senate; one Deputy, Messrs. Hall and Sisson candidates. In Washington county, choice; highest candidates, Messrs. Baskham and Baskham. In Somerset co. no choice. In Penobscot co. no choice; candidates, Messrs. Parsons and Winslow.

Gerard C. Brandon has been elected Governor of the State of Mississippi.

The Selectmen of Portsmouth, (N. H.) have, after consulting council, refused to comply with the vote of the town to refund to retailers the money received from them for their licenses.

The Post Master of New-York has given notice, that from and after the first of October next, a regular mail will be made up for France, at the Post Office in that city, agreeably to an arrangement between the government of France and that of the U. S. All letters will be received gratis, and put in bags having affixed to them the post office seal.

The commissioners appointed to determine the boundary line between New York and New Jersey, we understand, have adjourned their meeting in this city without having effected the object of the commission.—*Albany Argus.*

The enterprising merchants of Stonington have now three vessels on sailing voyages to the newly discovered islands S. of Cape Horn, viz. brig Alabama Packet, and the sch. Albatross and Superior—2 others are fitting for the same destination, viz. sch. Eliza Ann, and Penguin.

On the 4th inst. a schooner was sent adrift down Niagara Falls, and from 20 to 30 thousand people were assembled to witness the sight. Several animals were cruelly put on board; of which two bears came ashore, above the falls, and two geese below.

Fatal Accident.—We learn that an accident, which has proved fatal in its consequences, happened at Marlborough on the 12th inst. At the raising of a building, designed for an Academy, after the whole of the body of the frame was raised, the middle beam broke, owing to its support not being properly secured, and precipitated a number of persons on the cellar below. Eleven were more or less hurt, and nine of them considerably. One of them William Weeks, lingered till the morning of the 17th, when he died.—*Spy.*

Stage Accident.—A stage was passing a bridge, 12 miles below Easton, Pa., when the bridge gave way, and precipitated the stage and horses about 15 feet into a deep gulch. The passengers were 8 in number, all females but one, and were not seriously injured.

Fire.—On the 3d inst. the barn of Mr. E. Tuller, of Simsbury, Conn. was destroyed by fire; the work, it is supposed, of an incendiary.

Stray Children.—At Nantuxet on the 6th inst. two little boys of about five years, strayed away from home, and were not found for more than 38 hours. Both were then alive, but one died the next day.

ANNALS OF INTemperance.

On Wednesday, August 29th, one Robert Woodward, of Dunstable, almost without provocation, stabbed Laban Epper, of the same county, so severely, that in a few minutes he expired. Woodward was immediately arrested and committed to jail. On the succeeding Monday, he was examined by the Called Court, and sent on for further trial, (the Superior Court commencing its session on that day,) an indictment was found against him by a grand jury. On Tuesday he was tried & convicted of Murder in the second degree, and on Wednesday, just one week after the commission of the crime, he was sentenced to ten years imprisonment in the Penitentiary, one tenth part of the time to be spent in solitary confinement. Woodward and Epper were both habitual drunkards. Both were under the influence of liquor when the murder was perpetrated, but Woodward more so than Epper.

On Sunday morning the 2d inst. a man by the name of Wheeler Dyer, of Hollis, aged about 35 years, committed suicide by drowning himself in Saco River, at Salmon Falls—another instance of the melancholy effects of intemperance.—*Saco Pall.*

The crew of sloop Polly, of Newburyport, were examined

at Portland, last Saturday week, on a charge of murdering Samuel Davis, in Portland harbor, in August last—and acquitted. It appeared in evidence, that Davis, at the time of his death, was very much intoxicated, having drunk nearly a quart of rum in a few hours. His death was probably occasioned by falling from his boat in this helpless state.

Another Warning.—On the 13th instant, a young man named Isaac Wardwell, living in Daren, committed suicide by drinking Rum! It is stated that after drinking very freely at a store, he returned home, found his father's bottle, drank a pint of the liquor and not long after expired.—*Norwalk Gaz.*

MARRIAGES.

In this city, Mr. Henry Dean, to Miss Matilda Smith; Seth Knowles, to Miss Sarah Payson; Mr. Lowell Goodridge to Miss Caroline Ann Morgan; Mr. Daniel C. Sampson, to Miss Esteline M. Rogers; Mr. John Glover to Miss Charlotte Elizabeth Lyon; Mr. Aaron Styles, to Miss Mary Elizabeth Child; Mr. William Eastbrook, to Miss Mary Ann H. Oliver; Capt. John Buckenham, to Miss Mary Wynn; Mr. John B. Holmes to Miss Caroline Montgomery; Mr. Samuel Baker, to Miss Mary Sweet; Mr. Edward C. Howe, to Miss Elizabeth Barker; Mr. Aaron Jaquith to Miss Charlotte Sawyer; Mr. Francis T. Hastings to Miss Mary S. Jenkins.

On Wednesday evening last, by Rev. D. Sharp, Mr. David Carleton, of Fitchville, N. C. to Miss Sarah P. Norcross, daughter of Mr. Archibald, of this city.

In Charlestown, Mr. Samuel F. Tutin to Miss Fidelia Harrington.—At Litchfield Point, Mr. Wilder Bennett to Miss Julia Ann Bangs.—In Dorchester, Capt. Ebenezer Eaton, to Miss Mary P. Withington.—In Wiscasset, Mr. Edward Tutin, to Miss Rebecca, daughter of John Maguire, Esq.—In Salem, Mr. Robert E. Bennet, of Watertown, to Miss Martha Wheatland; Mr. Stephen Osborne, to Miss Elizabeth D. Brace; Mr. John M. Ives, to Miss Lois A. Southwick.—In Lynn, Mr. James Shaw to Miss Abigail Hadlock.

In Keene, by Rev. Z. S. Bartow, Rev. Artemus Boies, of South Hadley, to Miss Susan Langdon, daughter of Mr. Harrison, of Rev. Dewey Whitney, of Nicholas county, to Miss Milton Thornton.

In New-York, by the Rev. H. G. Ludlow, the Rev. F. J. Gulick to Miss Fanny H. Thumay, Mr. and Mrs. G. will form a part of the Missionary Family, which expect to sail for the Sandwich Islands in a few weeks.

In Benson, Vt. Rev. Daniel Scott Southmayd of Concord, Mass. to Miss Joanna Kent; and at the same time, Rev. William Child of Pittsford, to Miss Catharine Kent—both daughters of the Rev. Dan Kent, of the former place.

DEATHS.

In this city, Mrs. Martha Johnson, 75; Mr. Ebenezer Seaver, 64; William McGovern, son of Mr. Robert McG. 10; Mr. Isaac Y. Berry, 23; Mary Davidson, 55; Sarah Sumner, 24; Sarah Cutler, 50; Salome Ordway, 19; Daniel Robinson, 43; Miss Emily Luck, 22; Mr. Thomas Pratt 41.

In Roxbury, Mr. Elizabeth Ryple, wife of Mr. Joseph R. 32. In Boston, Mr. Fanny Parker, 53.—In Cambridgeport, Mr. John Ingalls, 28, Member of Senior Class of Theological Seminary at Andover.—In Newton, Ms. Jane Augusta Willard, daughter of Julius A. W. 3.—In Dedham, Mrs. Louisa French, 23.—In Dorchester, Mr. Benj. H. T. Munroe, 37.—In Weymouth, Mr. Sullivan Thayer, 31.—In Braintree, Mrs. Nancy, wife of John Wild, Jr. Esq. 41.

—In Woburn, widow Mary Smith, relict of Mr. John S. 78.—In Salem, Mr. William Chisholm, 55.—In Beverly, Mr. Benj. Cleaves, 76.—In Hingham, Mr. Edmund Hersey, 42.—In Salem, Mrs. Paulina R. wife of John Barley, Esq. 59.—In Marlborough, Ms. on the 16th inst. Capt. William Weeks, 28, son of Capt. Jonathan W. of Waltham—his death was occasioned by a fall from a frame of a building.—In Bridgewater, Dea. James Perkins, 80.—In Sandwich, Hon. Nathaniel Freeman, 64, a patriot of the revolution.—In Hanson, Nathaniel Cushing, Esq.—In Weymouth, Mr. Elias Bartlett, 72.—In Weymouth, Mr. Philip, wife of Mr. Royal Blake, 55.—In Swansey, N. H. Harris, 2 years, youngest child of Rev. Eben. Coleman.

At Greenwich, Conn. Mr. Thomas Mead, 50 years. His weight at the time of his death was more than 350 pounds.

At Fayetteville, Tenn. Mr. David Twigg, formerly of Newton, Ms.

Near the mouth of Grand River, killed while going on board a steam-boat, Elder David Ellis, of Cleveland township, Ohio, 48.

At Hamburg, Mr. Nathan Bryant, Jr. of Boston, 24. He fell from the mast head of ship Arionant.

At Devises, England, while on a visit to a friend, Rev. Mr. Priestley, of Fordingbridge, nephew of the late Dr. Priestley.

At Milford, near Marlborough, (Eng.) aged 22 years, Mr. Henry Walker, a native of Jamaica; he

call. 6m. August.

ESTATE IN BROOKFIELD.

FOR SALE, the Estate in the West Parish of Brookfield, the residence of the late Hon. Jabez Upham. It is situated directly opposite the Meetinghouse, and within a few rods of the Female Classical Seminary, recently established in that place.

For particulars and terms of sale, apply to HENRY S. LEXIS, Esq., near the premises, or to the subscriber, Wm. HENRY UPHAM.